BSSR

ANTHROPOLOGY IN GOVERNMENT

BUREAU OF SOCIAL SCIENCE RESEARCH, INC.

WASHINGTON, D. C.

58

ANTHROPOLOGY IN GOVERNMENT

An Analytic Bibliography

Compiled and Annotated

by

Susheila Raghavan

October 1967

BUREAU OF SOCIAL SCIENCE RESEARCH, INC.
1200 Seventeenth Street, N. W.
Washington, D. C. 20036

ACKNOWLEDGMENTS

This bibliography forms part of a larger project supported by the Behavioral Sciences Division of the Air Force Office of Scientific Research on the application of social science knowledge in international and military affairs. Elisabeth T. Crawford, Research Associate, gave guidance and assistance in the preparation of the bibliography. The finishing touches were provided by John Wegenke after Miss Raghavan had joined the staff of the United Planning Organization.

TABLE OF CONTENTS

ABSTRACT

This selective bibliography contains 125 articles, books, and reports, dealing with the role of anthropology in government. With the exception of a few, each reference is annotated. The purpose of the bibliography, its organization, scope and sources, as well as the trends and limitations inherent in the literature covered here, are described in an introductory chapter.

The bibliography is divided into five parts. Part I lists entries discussing the theoretical and methodological aspects of anthropological studies in relation to government. Part II contains references bearing on the interaction of colonial governments and anthropologists. The references in Part III discuss the topic of Technical Assistance programs and directed culture change. Part IV covers national character studies with their applied implications. Finally, the role of the anthropologist in peace and international cooperation is examined in Part V of the bibliography.

INTRODUCTION

This bibliography contains references to 125 articles and books dealing with the role of applied anthropology in policy in relation to problems of directed colonial and military administration, culture change, peace and international cooperation.

Although applied anthropology, in a formal professional sense, came into use in the 1920's and 1930's, it was not until after 1940 that it became established as a discrete field in its own right. Most of the journals of applied anthropology date from that time, as does the significant involvement of anthropologists in matters of governmental policies and programs focussed on foreign cultures. Consequently, this bibliography is limited to works dating from the 1940's.

The references have been selected from a few of the more important anthropological journals, such as American Anthropologist, Human Organization (formerly, Applied Anthropology), Anthropological Quarterly (formerly, Primitive Man), Current Anthropology, Southwestern Journal of Anthropology, Practical Anthropology, and the Sociological Abstracts (sections on cultural and social anthropology). Other journals not searched systematically but relevant to applied anthropology are Community Development Bulletin and Economic Development and Cultural Change. Journals devoted to area studies, such as South Pacific, also fall into this latter category.

The list is selective and includes only the most recurrent issues discussed by leading American and British authorities in the field.

Almost all the references listed are the works of professional anthropologists, although a few writings by others dealing with professional anthropological interests and approaches have been included. A few items considered important by writers in the field were included without annotation, since copies of the works were not available.

In the compilation of the bibliography, three themes served as guidelines. First, what anthropology has done in the applied area. This embraces descriptive analytic case studies or more generalized treatises. Second, prescriptive or hortative type materials covering such questions as what anthropology can do. Third, what anthropology should do, the major question being whether policy questions are the legitimate concern of the anthropological profession.

The application of anthropological theories and techniques to a wide range of practical issues illustrates how the interests of the anthropologists reflect the world around them. These issues may be those of colonial and minority administration, military intelligence needs, psychological warfare, morale, military government, Japanese war relocation in the Pacific, relief and rehabilitation, technical assistance, Point IV, U. S. trusteeship and UNESCO studies. In other words, problems emerging within a "pure science" frame of reference are not the sole concern of the profession. "Scientific" interests are wedded to the "practical" issues, each helping to define and redefine the other, in terms of theory, techniques and concepts.

It is evident that there has been a change in the various conceptions of the roles of anthropologists in relation to administrators. Members of the profession have always held diverging viewpoints concerning these roles. On the one hand there is the view that the

anthropologist should be a mere supplier of information (filling in gaps in the knowledge on which the administrator bases his policy decisions); on the other hand, that his role should be to "recommend," "promote," "act" and "advance," with initiative and responsibility. De facto, recommendations with responsibility has come to be practiced by many anthropologists.

The bibliography is composed of five parts:

1. General and methodological studies.
2. Anthropology in colonial and military administration at the national, state and local levels.
3. Anthropology in development programs of technical assistance and engineered change, internationally, nationally and locally.
4. Peace and international cooperation.
5. The applied implications of national character studies.

This organization reflects a concern with types of applied anthropological studies in a somewhat rough time-dimensional sequence. With respect to the first, and fourth categories the arrangement of the entries was necessarily arbitrary since the problems with which they deal have occupied the attention of anthropologists intermittently, as determined by developments in the discipline and in the world situation.

I. General and Methodological Studies

The issues raised and discussed in the general writings form part of a continuous debate regarding the nature and import of the interaction between the social science community and government. It was particularly after World War II that discussions of the potentialities of applied anthropology and the problems of ethics became prominent.

["The Code of Ethics of the Society for Applied Anthropology" was published as a report of the Society's Committee on Ethics by Margaret Mead, Elliot Chapple and Gordon Brown in Human Organization, 8 (Summer, 1949), 20-21.]

The misunderstandings and lack of proper communication between anthropologists and administrators have been considered as major barriers to the former's influence over policies and programs. The need for interdisciplinary collaboration and research has been recognized at various stages in the history of applied anthropology. We get a fair glimpse of these issues in the general writings on applied anthropology cited in this section.

Other primary areas of concern have been questions such as whether directing social change is an engineering or social problem, the conceptual distinctions between "applied" and "action" anthropology, the general role of the anthropologist in government programs, and conflicts between the values of the anthropologist as scientist and citizen, on the one hand, and between these and the opinions held by the administrator, on the other. (See Nash No. 35.)

II. Anthropology in Colonial and Military Administration

Problems of colonial and military administration arose as a result of the increasing frequency of culture contact situations. The first instances of culture contact were those of educators, missionaries, traders and settlers living and dealing with people of "alien" cultures. These persons were the first to engage in fairly systematic collection of information for the purpose of facilitating their activities and of implementing changes.

This concern with practical problems became manifest, to a significant degree, for the first time through the work of missionaries and government anthropologists in colonies administered by European powers. These anthropologists were not merely concentrating their intellectual ability on the search for knowledge about cultures in a scientific quest, but devoted their attention to practical problems and sought to apply the knowledge gained from their science. The problems themselves, in turn, gave impetus to the exploration of new scientific theories. Research and social action were early and perhaps irrevocably intertwined.

These culture contact situations are exemplified in the early literature on colonial and military government problems. Here, the application of anthropology became linked to the maturation of acculturation theory. English anthropologists directed their attention to such studies, beginning in 1917. Their intensified concern from 1926 onwards reflects increasing colonial problems. At about the same time, applied anthropology got a start in the United States when the administration of American Indian affairs increasingly claimed the attention of Americans.

The expansion of applied anthropology continued during and after World War II. There was a growing concern with "human relations," vital to the solution of practical problems whether it be in the administering of colonies or in governing the occupied areas, the latter posing problems of military administration. With the decline of colonial rule after World War II, colonial policies were of necessity being modified, giving way to the new concept of "trusteeship" advanced by the United Nations. This change is analyzed in the three selections on "Anthropology in Government" from Kroeber's Anthropology Today (Nos. 21, 32 & 61).

III. Anthropology in Development Programs

The newly independent and emerging nations of the underdeveloped areas presented vast problems of technological development after the war. The Western world, which dominated politically and economically, became aware of the significance of the wider dimensions of their attitudes toward democracy, and of the need to bridge the gulf between the industrialized, affluent West and the less developed areas. Giving up narrow conceptions of nationalism and cultural isolation was recognized as vital for a true world democracy and peace in a shrinking, changing world.

Programs of technical assistance and community development thus became important instruments of national policies, particularly those sponsored by the United States (Point IV, AID) and the United Nations (No. 84).

Anthropologists were employed as advisors or in other capacities to evaluate particular programs and to assess their successes and failures. It is on the threshold of such problems that anthropologists find themselves at present.

IV. Peace and International Cooperation

The issues discussed in the section on development programs reflect the concerns and need for understanding problems of international cooperation and peace. Once the dangers of a devastating nuclear war were recognized, such problems came to the forefront of intellectual concerns. The need for peace and cooperation between nations became as vital as the development of closer economic and political ties.

Anthropologists, like other social scientists, have occupied themselves with the question of how changes in the values and attitudes of people of differing culture can be accomplished, thus furthering mutual understanding and peace.

V. National Character Studies

National character studies came to the forefront during World War II. This is true particularly in the United States where the war was an important stimulant to this branch of applied anthropology. It was during World War II that anthropologists, as civilians or members of the military, made their greatest commitment to professional participation in the struggles and decisions of societies. The proliferation of national character studies becomes most evident at this juncture. At this time they were mostly conducted in connection with psychological warfare or morale building campaigns aimed at gaining support for the allied powers. Mead (No. 125) surveys the work done in this area.

In the United States, these studies were continued after the war, the purpose being to examine the sources and manifestation of nationally observable behaviors in order to deal with these more effectively. In the postwar reconstruction, problems such as the resettling and administration of minority groups underscored the fact that basic understanding of a people and their culture was a necessary precondition to enlisting their cooperation. National character studies therefore once again became relevant. In the main, they have constituted an effort to apply personality and culture theory to the delineation of the types of personality characteristics and processes found in modern nations. Their continuance is supported by the argument that although national character studies were motivated by the practical need and desire to

know more about one's enemies, allies and self in wartime, they have great theoretical significance insofar as they have made basic contributions to culture and personality theory.

Nevertheless, there were sharp, critical reactions to national character studies in the 1950's on theoretical, methodological and ideological grounds. Theoretically, the attack was made on studies by Mead, Gorer and others who used child-rearing practices as a causal determinant in delineating national character. Methodologically, the deficiencies in sampling and scientific controls were criticized. Ideologically, national character studies were criticized on the grounds that they often involved taking a stand for or against particular national groups or powers (Nos. 118, 169, 120 and 121).

Conclusion

The anthropologist's concern with the concept of culture plus changes in the world about him, both intellectually and ideologically, has emphasized respect for the integrity of every culture. The ideal of "cultural relativism" therefore emerges strongly in the anthropologists' work and in their attitudes toward government and policy-oriented research. This is apparent in the literature surveyed. Having recognized the necessity for a certain amount of change, the question which has plagued anthropologists has been how to bring about this process without destroying the integrity of a culture. Anthropologists have become alert to the need for a shift away from extreme cultural relativism, as a result of the fact that the indigenous people, themselves, wanting change exercised their own choices. Universal needs and common values have come to determine action, and anthropologists are becoming increasingly involved in such changes.

The shift in the world climate, socially and politically, is reflected in the relationship of anthropology to government. There has been an intensification of "action" and "applied" anthropology within the past 15 years, and its convincing use by administrators. Problems of the inevitable involvement of anthropologists in government face the anthropological profession. A well-organized and forthright program of directed culture change in harmony with the interests and viewpoints of the people involved has become accepted by many anthropologists and administrators as the guiding principle in international and national policies of change.

I. GENERAL AND METHODOLOGICAL STUDIES

1. "Anthropology and Social Engineering," American Anthropologist, 48 (October-December, 1946), 666-668.

   The role of the anthropologist in practical affairs is discussed in this exchange of letters between Ashley Montagu, Melville Herskovits and Alexander Leighton, spurred by Herskovits' review of Montagu's book on race. Leighton emphasizes a necessary cooperation between "applied" and "pure" research.

2. Almond, Gabriel A. "Anthropology, Political Behaviour and International Relations," World Politics, 2 (January, 1950), 277-285.

   In a review article on two anthropological treatises-Kluckhohn's Mirror for Man and Leighton's Human Relations in a Changing World-a political scientist challenges the relevance of anthropology to the solution of crucial problems of modern politics. He finds in these works "substantially less than clear directives for contemporary policy." This he thinks is due to the "lack of professional knowledge of modern politics" on the part of many anthropologists.

3. Barnett, Homer G. "Anthropology as an Applied Science," Human Organization, 17 (Spring, 1958), 9-11.

   This article reiterates the claim that anthropology can be an applied science "even if the anthropologist must confine himself to statements of fact and probability, for as a science it can demonstrate means but not ends." The administrator has the responsibility for making policy decisions based on anthropological facts and probabilities. Barnett cites the 1951 experiment using anthropologists in the administration of the Micronesians to illustrate the problem of promoting more effective cooperation between anthropologists and administrators.

4. Barnett, Homer G. Anthropology in Administration. Evanston, Ill.: Row, Peterson & Co., 1956. 196pp.

A former staff anthropologist to the U.S. Trust Territory of the Pacific Islands uses his personal experience to document the anthropologists' role in the colonial territory and the methods of administration within this bureaucratic framework. The applied anthropologists' role is described by reference to the list of tasks they have performed as "go-betweens." The author supports the recent claims by the anthropologists that anthropological data is indispensable for the conduct of an enlightened colonial policy.

5. Benedict, Burton and Spens, Teresa. "Report on a Conference on Applied Anthropology held at the London School of Economics and Political Science, July 1st-3rd, 1963," Human Organization, 23 (Spring, 1964), 90-92.

A report on the problems involved in meeting the need for training technical and professionial workers participating in development and social work activities in the underdeveloped areas of the world. It suggests that the utility of employing applied social scientists can be judged only if opportunities for free flow of ideas exists between them and the government workers. The anthropologist may make limited recommendations and predictions but he should take cognizance of the practical problems faced by officials and the significance of non-anthropological factors in making final policy decisions.

6. Boggs, Stephen T. "The Organization of Anthropology in Action," Human Organization, 23 (Fall, 1964), 193-195.

The Executive Secretary of the American Anthropological Association feels that the marginal role of the anthropologist in public affairs is due to the fact that there are certain problems inherent in being a 'consultant' to government agencies, such as short term or discontinuous employment, limitations on pursuing academic interests and its possible adverse effect on his future academic career. Suggestions are made for increasing "the impact of the profession in those programs where anthropology could be put to good use" (e.g., more and continuous full-time role for the anthropologists in agency programs). The author also finds that in order to affect government policies, the legislative rather than the executive branch should be made aware of the potentials of anthropology in action.

7. Casagrande, Joseph, and Gladwin, Thomas (eds.). Some Uses of Anthropology: Theoretical & Applied. Washington, D. C.: The Anthropological Society of Washington, 1956. 120pp.

These papers examine the "relationship of anthropology to other fields. . . and its contributions to administrative problems and programs." A paper by John Bennett discusses the relationship of anthropology to both theoretical and applied problems in cross-cultural educational research programs. Thomas Gladwin gives an account of the problems facing the anthropologist working with administrators in the Trust Territory of the Pacific Islands. Hoebel's paper argues for the utilization of knowledge of primitive law in administrative programs. Mead's final chapter evaluates the preceding articles and gives the overall development in the field of anthropology.

8. Chapple, Eliot D. "Anthropological Engineering: Its Use to Administrators," Applied Anthropology, 2 (January-March, 1943), 23-32.

In this theoretical discussion, the anthropological premise of the physiological basis of human behavior is seen as significant for the anthropological analysis of practical work. Basic to this are four theorems: (a) equilibrium, (b) disequilibrium--precursor of change, (c) variable nature of human behavior, (d) determination of initial conditions. Disturbances can be anticiapted and avoided by methods of control through periodic sampling of the human relations and by determining the precise nature of the adjustments at any given time.

9. Embree, John F. "Anthropology and the War," Bulletin of the American Association of University Professors, 32 (Autumn, 1946), 485-495.

In an address delivered to the AAUP chapter in Hawaii in January 1946, Embree shows 'how' and 'why' the sudden demand for anthropologists arose during World War II and persisted later. The war created many problems of living and dealing with alien cultures, such as the survival training programs for combat in jungles, relocation centers, planning for occupation of enemy territory, psychological warfare and nutrition and food habits. Thus the anthropologist was sought for his area knowledge and understanding of the effects of alien influence on a given administrative policy.

10. Embree, John F. "Applied Anthropology and its Relation to Anthropology," American Anthropologist, 47 (October-December, 1945), 635-637.

11. Evans-Pritchard, Edward E. "Applied Anthropology," Africa, 16 (April, 1946), 92-98.

A British social anthropologist maintains that the value of social anthropology to the "art of politics and administration" is contingent on its theoretical advance. Colonial administrators or governments seeking anthropological knowledge and services can obtaing them if they make provisions for including anthropclogists in their establishments and for allowing research.

12. Foster, George M. "Relationships between Theoretical and Applied Anthropology," Human Organization, 9 (Fall, 1952), 5-16.

Based on a public health program analysis under the Point IV program in Latin America, this article is an attempt to reconcile the theoretical and applied points of view. The program shows that the applied context is a testing ground for anthropological concepts and premises, which in turn prove useful in the solution of human problems in technical aid programs.

13. Goodenough, Ward H. "The Growing Demand for Behavioral Science in Government: Its Implications for Anthropology," Human Organization, 21 (Fall, 1962), 172-176.

The article was followed by "A Comment" by Anne Parsons; Reply to Anne Parsons by Goodenough; and Parson "Rejoinder to Ward Goodenough," Human Organization, 23 (Summer, 1963), 93-98.

This is an examination of the relation between research and action in the light of the demand for social science expertise in government. Goodenough maintains that concern with applied problems will aid 'pure' science in the long run. Replying to Goodenough, Anne Parsons contends that the profession and not the policy maker has the right to determine "the classes of phenomena most worthy of investigation" and that scientific interests should have priority over the demands of bureaucracy.

14. Henshaw, Stanley K. "Applied Anthropology and Sociology in Tropical Africa," Human Organization, 22 (Winter, 1963-64), 283-285.

Presented here are the findings of a survey of anthropologists and sociologists of all nationalities working in applied fields in thirteen African countries. The value of applied social science is recognized in Africa, although most social scientists do not influence policy decisions. Administrators and technical advisors do have some background in social science which is helpful.

15. Herkovits, Melville J. "Tender and Tough-Minded Anthropology," Southwestern Journal of Anthropology, 7 (Spring, 1951), 22-31.

Herkovits places the problem of values in culture and the related concept of cultural relativism in the broader context of a discussion of the relationship between research and application in anthropology. Pointing to the three aspects of cultural relativism--methodological, philosophical and practical--and the divergent opinions among anthropologists Herskovits urges a clear distinction between "pure" science and "engineering."

16. Holmberg, Allan R. "Research and Developmental Approach to the Study of Change," Human Organization, 17 (Spring, 1958), 12-16.

The author, an anthropologist on the Cornell-Peru project, uses his experiences at Vicos (Peru) to make a plea for the 'interventionist' or 'action' approach to the dynamics of culture. This approach would yield considerable dividends in the long run in terms of a "more rational policy and better science" if "applied" with proper restraint."

17. Keesing, Felix M. Culture Change: An Analysis and Bibliography of Anthropological Sources to 1952. Stanford Anthropological Series No. 1. Stanford, Calif.: Stanford University Press, 1953. 242pp.

A valuable guide to all interested in applied problems. Of the various theoretical sets of studies dealing with culture change, those dealing with the fields variously called culture contact, acculturation and applied problems (in so far as they deal with attempted direction and control of cultures) are well represented in the references. A continued and consistent interest in such studies is seen as going back to the 1850's. Part I consists of the analysis of the major theoretical studies of culture change, while Part II lists the bibliographic references chronologically and alphabetically.

18. Keesing, Felix M. "Cultural Dynamics and Administration," Proceedings of the Seventh Pacific Science Congress, (Christchurch, New Zealand, 1953), 102-116.

The author argues that the area of cultural dynamics is one which should be especially valuable to administrators. The administrator's practical experience and the scholar's scientific interests could be wedded in this field. Analyzing the bases of selectivity of cultures in dynamic contact situations, the author outlines an analytical scheme for the various types of acculturative situations and their different responses in change.

19. Keesing, Felix M. "Experiments in Training Overseas Administrators," Human Organization, 8 (Fall, 1949), 20-22.

Keesing illustrates the use of experimental methods in training programs in the Far Eastern Area and Language Progran and in SONO, where naval officers are trained to handle administrative responsibility in the U. S. Pacific Island Territories. Concrete demonstrations in the use of interpreters, questioning informants, and dealing with practical problems in simulated field conditions are seen as having potentialities for wider use in training students.

20. Kennard, Edward A. "Anthropology in the Foreign Service Institute," American Anthropologist, 51 (January-March, 1949), 154.

Kennard emphasizes "cultural relativism" and the usefulness of anthropology in practical affairs by illustrating how the Department of State eventually instituted a brief course in anthropology in the Foreign Service Institute's programs. Anthropologists documenting a wide variety of cultures have warned against the pitfalls in the popular thinking about human nature and in ethnocentric attitudes, so that distorted viewpoints about other cultures do not arise or persist.

21. Kennard, Edward A., and MacGregor, Gordon. "Applied Anthropology in Government: United States," in Anthropology Today: An Encyclopaedic Inventory. Chicago: University of Chicago Press, 1953 pp. 832-834.

This article surveys the growth and extension of applied anthropology in administrative work of various kinds, either done in or sponsored by the United States. It brings to attention the longstanding mistrust between anthropologists and administrators. The necessity for a continuous and clear definition of the anthropologist' role in relation to that of the administrators' is emphasized. It is important for U. S. anthropologists in contact with foreigners to deal with their American characteristics as types of cross-cultural processes.

22. Lantis, Margaret. "Applied Anthropology as a Public Service," Applied Anthropology, 4 (Winter, 1945), 20-32.

Research, instruction, consultation, and clinical diagnosis and treatment are seen as the four major functions of anthropology. In applied anthropology there are three fundamental means of application: advising, directing(administering), and instructing or informing. Of the various groups that may consult the anthropologist regarding any of these functions, the government agency is considered the most suitable employer since it combines administrative and community work and since its ultimate authority is the public. Collaboration with social and psychiatric case workers is seen as invaluable.

23. Leighton, Alexander H. The Governing of Men. Princeton, N. J.: Princeton University Press, 1945. 404pp.

This volume describes research on the management of Camp Poston, where the Japanese were relocated after declaration of martial law. The author explicitly asserts the equal importance of studying the assumptions, social organization and behavior patterns of the administrative group and the administered group in a stress situation since both constitute an interacting continuum. A fusion of administration and science is also suggested, in order to form a common body of thought and action.

24. Leighton, Alexander H. Human Relations in a Changing World. New York: E. P. Dutton & Co., Inc., 1949. 354pp.

This volume is based on observations of the functions and activities of the Foreign Morale Analysis Division, its use of anthropological research during the war against Japan, its relationships with the adminintrative structure, and the problems of communication within the organization. Part I deals with the author's visit to Hiroshima as a research director of the U. S. Strategic Bombing Survey. Part II describes the wartime analysis of Japanese morale. Part III contains generalized observations on the "Use of Applied Social Science."

25. Linton, Ralph (ed.). The Science of Man in the World Crisis. New York: Columbia University Press, 1945. 534pp.

This volume calls for a "new synthesis" of the sciences dealing with man and his problems, The anthropologist is chosen for this task because of his "willingness to employ interdisciplinary techniques and conclusions." The use of anchropology in policy and administration is illu rated in such individual contributions as Ralph Linton's "The Scope and Aims of Anthropology," pp. 3-18; and Felix M. Keesing "Applied Anthropology in Colonial Administration," pp. 373-398.

26. Little, Kenneth. "Applied Anthropology and Social Change in the Teaching of Anthropology," British Journal of Sociology, 11 (December, 1960), 332-347.

The author lays down certain guidelines on the types of courses to be taught to applied anthropologists and administrators. He also brings to attention the wider concerns regarding problems of change and other "applied areas." He finds that for practical purposes there is very little difference between training applied or academic anthropologists.

27. Loomis, Charles P. Studies in Applied and Theoretical Social Science. East Lansing, Mich.: Michigan State College, 1950. 183pp.

This volume offers a general study illustrating the accomplishments in the areas of applied and theoretical social science. Part I deals with the theoretical and background studies of rural societies. Part III, on Latin America, deals with the use of social science to research and action programs in various fields in that area. Part IV, on Germany, brings together the author's chapters written while on the staff of the Morale Division of the U. S. Strategic Bombing Survey.

28. Mair, Lucy P. "Applied Anthropology and Development Policies," British Journal of Sociology, 7 (June, 1956), 120-133.

Presented here is a revealing article examining the legitimacy of viewing anthropologists as "applied" scientists. Militating against such a role is the fact that they provide no "formulae" for the manipulations of society. The author points out that the administrator's operational assupmtions on development and progress are not always shared by the anthropologist.

29. MacGregor, Gordon. "Anthropology in Government: United States," in The Yearbook of Anthropology. New York: Wenner-Gren Foundation for Anthropological Research, 1954. pp. 421-433.

This article presents, in historical perspective, a general overview of the pursuit of anthropological studies and its application under the auspices of various departments of the U.S. government. The problems as consultant and researcher are also touched upon. The importance of first-hand knowledge of the cultures to be involved in foreign technical assistance and their policies and procedures should be realized. Better communication between anthropologists and administrators, each understanding the others' organization and operations, is vital for making their contributions known and incorporated into government.

30. Mead, Margaret. Anthropology: A Human Science. Selected Papers, 1939-1960. Princeton, N. J.: D. Van Nostrand Co. Inc., 1964. 250pp.

In this collection of papers Margaret Mead shows the expanding relevance of anthropology to problems of government, war and peace, transition and change. She shows how the social sciences and humanities can contribute greatly to the solutions of these problems.

31. Mead, Margaret. "Anthropology among the Sciences," American Anthropologist, 63 (June, 1961), 475-482.

Dr. Mead makes a plea for increased interdisciplinary research and its application to practical problems. She outlines the areas in which such cross-disciplinary research and application can be promoted. The five areas are: (a) models; (b) content; (c) instrumentation; (d) systems of thought; and, (e) the field of evolution.

32. Metraux, Alfred. "Applied Anthropology in Government: United Nations," in Anthropology Today: An Encyclopaedic Inventory, Edited by Alfred L. Kroeber. Chicago, Ill.: University of Chicago Press, 1953. pp. 880-894.

The author surveys the range of U. N. agencies where anthropologists can help and where they are presently in demand. In technical assistance, fundamental education, and economic development programs, anthropologists are in demand to undertake exploratory and evaluatory surveys. A combination of anthropology with practical knowledge is considered essential for the successful operation of such programs. The ethics of educational programs are also discussed, emphasizing the anthropologists' valuable contribution to administrators through their concepts of 'culture' and 'environment.'

33. Moore, Harvey C. "Research, Application and the Intermediate Process," Primitive Man, 25 (July, 1952), 49-57.

The author presents a methodological exposition stressing the hiatus in the "thought processes" of anthropology in its "pure" and "applied" parts. He finds that "ameliorative applied anthropology cannot be thoroughly developed until adequate thought has been given to the generalizations of research plus the structural principles of engineering.": If the anthropologist is to be considered as one who "applies" as well as studies, he must be conscious of three kinds of thought processes: as "pure" scientist, unfolding cultural processes; as "engineer," creating structural principles; and as "applied" anthropologist, ameliorating particular sociocultural situations.

34. Nadel, Siegfried F. Anthropology and Modern Life--An Inaugural Lecture. Australian National University: Melbourne University Press, 1953. 22pp.

The author affirms the legitimacy of the anthropologists' concern with policy advocacy, since "the very achievements of anthropology cause him to face certain heart searchings and dilemmas" with which modern life is beset. Since knowledge about societies is capable of being applied, the anthropologist is called upon to apply it.

35. Nash, Manning. "Applied and Action Anthropology in the Understanding of Man," Anthropological Quarterly, 32 (January, 1959), 67-81.

The author sees the inevitable and continued involvement of anthropologists in non-academic pursuits; this involvement, however, will lead to a dilemma of "working in a situation where their results may not be highly valued, and where their reaction to policy, to the ends, to the morality of the situation is equivocal and may lead to personal moral conflicts." A distinction is drawn between "action" and "applied" anthropology in the sense that the former as contrasted with the latter, explicitly includes values as a premise of research; the reason being that values are guided by an ethic not dicatated by the conditions of employment.

36. Opler, Morris E. "Social Science and Democratic Policy," Applied Anthropology, 4 (Summer, 1945), 11-15.

The author assesses some of the reactions and obstacles that social scientists face in attempting to apply their techniques and ideas "to the problems of contemporary America." He emphasizes the importance of using social scientists not merely as "ineffective symbols of enlightenment," but allowing them to formulate governmental programs as well, for the "place of social science is ultimately determined by the degree to which our society is truly scientific and democratic."

Opler's paper is followed by a discussion by Cohen, who asks social scientists to aid in administration but not to "presume to govern in the name of wisdom."

37. Peattie, Lisa. "Interventionism and Applied Science in Anthropology," Human Organization, 17 (Spring, 1958), 4-8.

The author examines some of the varied feelings of the profession about "interventionism" and about their role as applied scientists. She argues that anthropologists do in fact draw value deductions from their science, although they may deny its "logical impossibility." As examples of two distinct areas of value emphasis, the author mentions "cultural relativism and "universal needs." She stresses the need for refinement of the applied method and for the study of the interaction of applied scientists with their clients.

38. Redfield, Margaret P.(ed.). Papers (of) Robert Redfield, Vol. II, The Social Uses of Social Science. Chicago, Ill.: The University of Chicago Press, 1963. 287pp.

Contained in this volume of the papers of Robert Redfield is a five-part collection of articles of general relevance on topics such as education, race and society. Of especial interest is an article on "The Social Uses of Social Science" in which Redfield argues that the practical application of social science does not exhaust its social uses.

39. Redfield, Robert, Wolff, Kurt H., and Arensberg, Conrad. "Values in Action: A Comment," Human Organization, 17 (Spring, 1958), 20-26.

This article offers an interesting series of comments on the five papers of the symposium on "Values in Action." Redfield concludes that interventionist anthropology contributes "more to. . . " general, moral and practical enlightenment. . ." than to a high degree of predictive precision. Wolff calls for the explication of the historical perspective of the new reality sketched in the papers. Arensberg discounts the usefulness of debating about morality under scientific guise; he feels that application of anthropology for whatever ends is a private, moral, individual decision.

40. Schapera, Isaac. "Anthropology and the Administrator," Journal of African Administration, 3 (July, 1951), 128-135.

The author discusses the importance of anthropological investigations in regard to questions of native policy. A confusion is seen to exist between "criticism of aims and criticism of methods." Anthropologists can evaluate effects of administrative activities or policy shortcomings and can legitimately expect to be consulted by governments, given their expertise on tribal societies.

41. Shapiro, Harry L. "Responsibility of the Anthropologist," Science, 109 (April, 1949), 323-326.

The changed image of anthropology shows its impact not only in academia but in public, with the recognition that the role of the sciences must be made a determinate one for world survival. The anthropologists' authority in the mind of the public carries with it a social responsibility for the pronouncements. Therefore their standing with the public is equally vital for their academic status.

42. Siegel, Bernard J. "Currents of Anthropological Theory and Value Concepts," Southwestern Journal of Anthropology, 4 (Summer, 1948), 199-210.

The author is concerned with "the implications of anthropological studies of culture for an understanding of value concepts generally defended by humanists." He acknowledges that the anthropologist, because of his own special training and society, does make value judgements.

43. Tax, Sol. "Anthropology and Administration," America Indigena, 5 (Enero, 1945), 20-33.

The social scientists' relation to the administrator in his roles as policy maker, policy implementer and social philosopher is examined in the light of the relationship between science and its application in public policy. If research is in terms of scientific problems, then the scholar is acting as an anthropologist; but if it is pursued in terms of social or practical problems, he becomes an administrator.

44. Thompson, Laura. "Is Applied Anthropology Helping to Develop a Science of Man?", Human Organization, 24 (Winter, 1965), 277-285.

Thompson concludes that applied research aids pure research. She illustrates this by analyzing the role of the applied anthropologist in today's world, where two contrasting types are operative. The engineering anthropologist formulates specific policy recommendations for his client, whereas the clinical anthropologist only provides relevant information. If the clinical anthropologist wants to operate professionally as an applied scientist, he must never assume an administrative role, since policy and action imply value decisions. The applied anthropologist as a scientist must avoid commitment to values.

45. Thompson, Laura. "Some Perspectives in Applied Anthropology," Applied Anthropology, 3 (June, 1944), 12-16.

The author argues that the anthropologist should be a "social physician" as well as a "social engineer." The basic objective of the applied anthropologist should be with policy implementation and policy formulation--with the means of policy as well as with the ends.

46. Thompson, Laura. "The Clinical Situation in Psychotherapy, Dependency Government and Applied Anthropology," Human Organization, 18 (Fall, 1959), 131-134.

This article deals with changing attitudes and roles of the applied anthropologists. Administrative anthropologists now act not merely as "trouble shooters" but are adopting new and more professional roles. The research and development approach is a promising self-corrective situation, enabling improved government policies, practices, applied anthropological techniques and, more importantly, new heuristic hypotheses regarding the nature of man and culture.

47. Vidich, Arthur. "The Social Role of the Anthropological Advisor," American Anthropologist, 59 (October, 1957), 878-883.

The author draws attention to the two dimensions involved in the role of the anthropologist applying his knowledge in an advisory capacity, viz.: (a) social, wherein the advice influences the group or society to which it pertains; and, (b) administrative, involving the advisor in an organized setting to which he is an outsider. He shows how these carry pressures which necessarily modify the advisory knowledge. The consequence of this is that his analytical and descriptive role as scientist is endangered.

48. Wallis, Wilson D. "Values in a World of Cultures," American Anthropologist, 54 (January-March, 1952), 143-146.

Questioning the incommensurability of values in respective cultures, the author underlines the common meaning of the term "values," viz.: that of making preferences or choices. Therefore cultural relativity does not imply absence of standards; "on the other hand only when there are standards which can be applied, can one assert relativity."

II. COLONIAL AND MILITARY ADMINISTRATION

49. Belshaw, Cyril S. Island Administration in the South-West Pacific: Government and Reconstruction in New Caledonia, New Hebrides and the British Solomon Islands. London and New York: Royal Institute of International Affairs, 1950. 158pp.

The author shows the importance of these small islands as laboratories for experiments in colonial development and 'social' engineering. The significance of the social dimensions of the relationships between administrator and administered are emphasized. Part I of the book analyzes the "historical, social and environmental conditions which have affected the form and policy of the respective administrations up to the end of the war." Part II deals with problems of development policy.

50. Belshaw, Cyril S. Changing Melanesia: Social Dynamics of Culture Contact. New York: Oxford University Press, 1954. 197pp.

This study emphasizes interdisciplinary research in the interests of administrative development. Against the background of the indigenous Melanesian economic pattern and an historical survey of governmental mission and economic penetration of the area, the selectivity in technological and economic behavior in change is analyzed. The importance of the applied anthropologist as a link to the administrative official in action programs is pointed out in a final chapter discussing the applied aspects of the study and concluding that "prediction" requires such thinking that it cannot be left to the official.

51. Berndt, Catherine H. "Sociocultural Change in the Eastern Central Highlands of New Guinea," Southwestern Journal of Anthropology, 9 (Spring, 1953), 112-138.

This article describes an area of European contact where "change has been officially described as astonishingly rapid" in some of its sociocultural aspects. The changes that have already taken place, as well as those that are presently evolving, are traced to (a) the action (direct and indirect) of the contact agents, and (b) the redirection of certain indigenous tendencies through various conventionally acceptable activities relevant to the new situation.

52. Elkin, Adolphus P. "Anthropology and the Peoples of the South-West Pacific," Oceania, 14 (September, 1943), 1-19.

This article points to the necessity of anthropological training for anthropologists, administrators and missionaries. Such anthropological training can aid in establishment of a sound administration and thus help in the development of the Pacific Islands, as well as benefit both the natives and the whites domiciled there.

53. Elkin, Adolphus, P. "Notes on Anthropology and the Future of the Australian Territories," Oceania, 15 (December, 1944), 85-88.

The League's Mandate, Roosevelt's Four Freedoms, the Atlantic Charter, and the Anzac Pact of 1944 exhibit the government's, the army's and the anthropologists' changed attitudes toward native administration and native affairs in general; viz., the native's right to economic and political self-determination. Postwar plans such as the army-sponsored anthropological research into postwar native conditions realize this attitude and promise a well-grounded administrative policy. The author states that rehabilitation of native peoples in a postwar world requires the active involvement of anthropologists in practical affairs.

54. Embree, John F. "American Military Government," in Social Structure: Studies presented to A. R. Radcliffe-Brown. Edited by Meyer Fortes, New York: Russell & Russell, 1963. pp. 207-209.

A war-time anthropologist here discusses the Japanese, the American occupation of Japan, and the civil affairs aspect of military government in general. Analogies are drawn with colonial governments and attention is brought to some of the problems they both encounter. He concludes (a) the necessity for civil affairs training programs, (b) the need for employment of government anthropologists' services in cross-cultural administration, and (c) more attention to civilian rights--an important problem for the UN as well.

55. Embree, John F. "Community Analysis: An Example of Anthropology in Government," American Anthropologist, 46 (July-September, 1944), 277-291.

The author emphasizes the importance of avoiding postmortem recognition and analysis in the understanding of the people at relocation centers. The Community Analysis section was established with this same objective, especially after a series of crisis in two relocation centers.

56. Embree, John F. "Dealing with Japanese-Americans," Applied Anthropology, 2 (January-March, 1943), 37-41.

Embree shows how goodwill without knowledge of behavior patterns can do more harm than good. Such knowledge will lessen tensions and avert serious consequences, thus making for successful cooperation in administering these relocated Japanese.

57. Embree, John F. "Military Government in Saipan and Tinian: A Report on the Organization of Susupe and Choro Together with Notes on the Attitudes of the People Involved," Applied Anthropology, 5 (Winter, 1946), 1-39.

This report purports to "shed light on Japanese attitudes in the camps of Saipan and Tinian as of August 1945, and of the relationships of these attitudes to the total picture of interaction between administrator and administered." In administrative fields, methods and attitudes of administrators affect attitudes and reactions of the administered, as illustrated by the divergent responses of the people of these islands.

58. Embree, John F. "Military Occupation of Japan," Far Eastern Survey, 13 (September 20, 1944), 173-176.

Embree states that one must understand people in order to deal with them effectively. This is especially necessary in meeting the various problems American military administrators face in the occupation and control of Japan. The Civil Affairs Officers must have knowledge and understanding of Japanese behavior patterns in order to enlist their cooperation. General policy implications for any military government are apparent even though the article deals specifically with Japan.

59. Embree, John F. "Some Problems of an American Cultural Officer in Asia," American Anthropologist, 51 (January-March, 1949), 155-158.

Embree uses his experience as the first Cultural Relations Officer in Siam and later in Indo-China, to make the point that the social scientist, and particularly the anthropologist, by virtue of his training and experience, is well suited "for work in cultural relations between countries, but he has a specific problem in professional ethics by engaging in a program which is inevitably part of an active national policy." Nevertheless, the cultural Affairs Officer's role is valuable in the intercultural communication at the national level.

60. Embree, John F. "The Relocation of Persons of Japanese Ancestry in the United States," Journal of the Washington Academy of Sciences, 33 (August 15, 1943), 238-242.

The author analyzes the policy of the War Relocation Authority. He shows how unforseen factors affected a role change from its original plan of mere assistance to one of resettlement. The political and sociological problems it faced because of this policy change are assessed. The effects of the relocation process are seen to have wide repercussions in the people's physical, social, psychological and political structure and attitudes.

61. Forde, Daryl. "Applied Anthropology in Government: British Africa," in Anthropology Today: An Encyclopaedic Inventory. Edited by Alfred L. Kroeber. Chicago: University of Chicago Press, 1953. pp. 841-865.

A British anthropologist discusses the administration of the British territories in Africa and the long-term application of anthropological knowledge to the formulation and execution of government policy. He comments on the colonial government's discovery of the value of ethnographic field investigation in tackling practical problems in development plans during and after World War II. He feels that the anthropologists' role in a government should be limited to a mere 'advisory' capacity, and that funds and facilities should be concentrated on basic research since service to administration is dependent on theoretical achievements.

62. Hall, Edward T. "Military Government on Truk," Human Organization, 9 (Summer, 1950), 25-30.

Hall contends that applied anthropology can be a useful tool in reducing the conflict of different culture patterns in intricate inter-cultural situations, but "the elements in U. S. culture limit its present use." In a rejoinder, Gladwin refutes Hall's thesis. The two articles are revealing examples of the differing points of view regarding the question of a possible gap in the application of social science by administrators trained in such principles.

The Rejoinder to Hall's article by Thomas Galdwin appeared in Human Organization, 9 (Winter, 1950), 15-24. It is followed by a reply from Hall.

63. Keesing, Felix M. "Administration in the Pacific Islands," Far Eastern Survey, 16 (March, 1947), 61-65.

The author offers some insights for the effective administration of the islands under the following headings: (a) islands and their inhabitants; (b) relief for war devastation; (c) need for developing self-government; (d) degrees of political competence; (e) international status of peoples; (f) training for administrators; (g) need for civil administration; and, (h) the South Sea Regional Commission

64. Keesing, Felix M. "Applied Anthropology in Administration," in The Science of Man in the World Crisis. Edited by Ralph Linton. New York: Columbia University Press, 1945. pp. 373-398.

The author assesses anthropologists' contributions to practical tasks by surveying colonial administrative work of several European powers and of the U. S. in its territories. He states that anthropologists can contribute to specific problems arising out of culture contact and are therefore often sought as "trouble-shooters" in contemporary situations. The need to bring in scientific specialists--particularly those sensitive to the anthropological approach--under government or other auspices is emphasized.

65. Kennedy, Raymond. "The Colonial Crisis and the Future," in The Science of Man in the World Crises. Edited by Ralph Linton. New York: Columbia University Press, 1945. pp. 306-346.

In this article the author distinquishes some universal traits of colonialism; he indicates that these traits are supported merely by rationalizations which are used, in turn, to justify the colonial policies of the world. The author states that present trends condition our predictions about future colonial policies and that the new international concepts of democracy recognized by the Western World will be decisive factors in determining the future of colonial policies.

66. Kimball, Solon T. "The Crisis in Colonial Administration," Applied Anthropology, 5 (Spring, 1946), 8-16.

Applied anthropologists have an immediate interest in the current (1946) uprisings against colonial domination in various parts of the world because "they represent major disturbances in the equilibrium of the social system in which native peoples are involved." Change in colonial administration will come only if those responsible are sensitive to and utilize the knowledge on human relations and culture.

67. Rosenstiel, Annette. "Long-Term Planning: Its Importance to the Effective Administration of Social Change," Human Organization, 13 (Summer, 1954), 5-10.

The author illustrates the long-term use of anthropological data in the native administration of Papua and discusses its feasibility in the administration of other underdeveloped areas. Long-range planning, which would enable the visualization of change, is seen as a valuable approach. Avoiding a too-rapid or overprolonged period of transition can be accomplished by the judicious combination of long and short-term planning.

68. Smith, Edwin. Plans and People! -A Dynamic Science of Man in the Service of Africa. London: Lutterworths Press, 1948. 70pp.

A survey of the implications for research is made, based on the changes that have occurred in British colonial policy. In the huge plans for Africa's development, the moral and spititual aspects are important and should not be overlooked.

69. Stanner, William E. H. The South Seas in Transition: A Study of the Post War Rehabilitation and Reconstruction in Three British Pacific Dependencies, Syndey: Australian Publishing Company, 1953. 448pp.

This is a useful volume on culture change and administration with specific reference to the South Pacific area. Parts I and II examine the territories' habitat, peoples, modern history (emphasizing the war and post-war period), administrative structure and policy, economic status, and social welfare. Part IV deals with a comparative discussion of "trusteeship" and "regionalism," economic development and social policy in connection with various problems.

70. Useem, John. "Americans as Governors of Natives in the Pacific," Journal of Social Issues, 2 (August, 1946), 39-49.

The character structure of American civilian officers and its relationship to their actions as governors of natives are examined to determine the personal components essential for effective administration in a cross-cultural situation. Classroom training should be supplemented by an educattional program and reorienting it for the role of administering natives with the proper kind of staff.

71. Useem John. "Governing the Occupied Areas of the South Pacific: War Time Lessons and Peace Time Proposals," Applied Anthropology, 4 (Summer, 1945), 1-10.

The author reviews the governing procedures of the war-time civilian administration with regard to the conquest and occupation of the Japanese held mandates in Micronesia. From this administration he feels that lessons can be learned regarding the future direction of Micronesia. He indicates the difficulties involved in the utilization of social science knowledge by military governments, but remains aware of the necessity for it.

72. Wedgewood, Camilla H. "The Contribution of Anthropology to the Education and Development of Colonial Peoples," South Pacific, 4 (April, 1950), 78-84.

In a paper read at the Conference of the Australian Federation of University Women in Hobart in January 1950, the author shows the increasing rapproachement between anthropologists and administrators. She indicates some ways in which the anthropologists can be used to point out the problems arising out of acculturation of natives in contact with their white conquerors.

III. ENGINEERED CHANGE - TECHNICAL ASSISTANCE

73. Adams, Richard N., et. al. Social Change in Latin America Today: Its Implications for U. S. Policy. New York: Harper & Bros., 1960. 353pp.

Certain guides for policy and understanding of comtemporary Latin America are clearly brought out in these essays, serving "as a case-study in the interaction of anthropological research and political science." Several illustrative examples are as follows: Gillin's article, which calls for a closer harmony of public and private interests; Richard Patch's evaluation of current problems and U. S. aid against the background of recent political history; and Holmberg's discussion of the Vicos project, showing the importance of "cultural and educational intervention" in problems of development.

74. Anderson, William A., Smith, T. Lynn, and Tannous, Afif. "Social Values and Technical Cooperation Programs," Rural Sociology, 21 (March, 1956), 62-79.

Values with regard to the technical cooperation programs are discussed in this article. Anderson shows that in the Far East the "rapid accumulation of ideas and activities has created a cultural threshold" leading to rapid change; sound technical information is therefore as important as a knowledge of the social organization. Smith emphasizes the diversity of values in various parts of Latin America. Tannous' discussion of Middle Eastern values and technical exchange warns that training projects and demonstration will fail if the cultural context is slighted.

75. Beaglehole, Ernest. "Cultural Factors in Economic and Social Change," South Pacific, 8 (January-February, 1955), 14-20.

This article explains the 'advisory' role of the social scientist, and the anthropologist in particular, in helping to prepare a program of economic and social change. The difficulties posed by differences in the culture of the experts (the innovators) from that of the people among whom they work are brought to the reader's attention.

This article also appears in the International Labour Review, 69 (May, 1954), 415-432.

76. Beals, Ralph L. "The Uses of Anthropology in Overseas Programs: Introduction," Human Organization, 23 (Fall, 1964), 184-186.

Beals outlines briefly the demand for anthropologists in government departments and the benefits of using anthropologists in overseas programs. Anthropologists can greatly contribute on action and policy levels, not only by enhancing the understanding of the people aided, but also by "helping them to understand their own problems and potentialities."

77. Bowles, Gordon T. "Point Four and Improved Standards of Living," Annals of the American Academy of Political and Social Science, 268 (March, 1950), 140-147.

The author makes some suggestions for the implementation of the Point IV programs. To be successful, Point IV should reach into the very heart of the culture, inspiring in the people being aided both the desire and the willingness to learn. Training native personnel in democratic freedom and its principles, as well as in the complexity of human relations, is seen as a basic step. The trained personnel can then teach their people the significance of individual freedom and the importance of helping themselves.

78. Brokensha, David. "Volta Resettlement and Anthropological Research," Human Organization, 22 (Winter, 1963-64), 286-290.

Questions regarding the "sociology of resettlement" and the anthropologists' contribution to it are discussed with reference to the problem of resettlement caused by the Volta river project in Ghana. The assumption is made that planning and development in government involves the people in a delicate process of disruption which requires the special skills of the anthropologist who can help bridge the gulf between the government and the people.

79. Curle, Adam. "Tradition, Development and Planning," Sociological Review, 8 (December, 1960), 223-228.

Anthropologists and sociologists can contribute significantly in guiding social planners in traditional societies by showing that tradition and development need not be antithetical. Traditional societies should participate in the planning as well as in the execution of their development, since their responses to change are deeply rooted in their social structure and values.

80. Embree, John F. "Rapporteur's Report of Round-Table Discussions on Social Forces," in South Asia in the World Today. Edited by Phillips Talbot. Chicago: University of Chicago Press, 1950. pp. 51-59.

The author discusses the processes by which culture contact takes place and the cultural responses to it. In discussing the matter of "bold new plans" for Asia, and whether individuals can consciously influence change, the author affirms that it is the multitude of collective acts which changes the course of history. Embree feels that social scientists' roles should be limited to the analysis of problems, steering clear of any administrative planning.

81. Erasmus, Charles J. Man Takes Control: Cultural Development and American Aid. Minneapolis: University of Minnesota Press, 1961. 365pp.

This volume offers a theoretical study of cultural change useful in the analysis and planning of engineered change. The author presents a new theory of "cultural causality" shaped by cognition, self-interest, the motivator of change as a basis for understanding culture change in general and American foreign aid in particular. Sociologists and anthropologists are valuable in two major areas: 1) programs, by helping to select areas ripe for development through projects involving investment in a progressive knowledge-building process rather than persuasion; and, 2) at the tactical level, as social cost accountants.

82. Foster, Ellery. "Planning for Community Development through Its People," Human Organization, 12 (Summer, 1953), 5-9.

Competing programs to aid self-help in local communities of underdeveloped areas pose policy problems which are analyzed in the above article. The stimulation of planning by the people and the provision of multipurpose "folk-schools" to make practical knowledge available to the people are suggested as possible solutions.

83. Foster, George M. (ed.). A Crosscultural Anthropological Analysis of a Technical Aid Program, Washington, D. C.: Institute of Social Anthropology, Smithsonian Institution, 1951. 104pp. Mimeo.

Edited by the Director of the Institute of Social Anthropology, this study reflects the general concern about uncovering laws of human conduct which are vital in administering technical assistance programs. It shows how the "social sciences on the operational level may contribute to the success of the technical assistance programs by analyzing and explaining the behavior of the peoples involved, by pointing out to administration the means by which customary action patterns may by modified"; the points at which strong resistances will be encountered are also indicated.

84. Foster, George M. Traditional Cultures: And the Impact of Technological Change. New York: Harper & Bros., 1962. 292pp.

The cultural, social and psychological aspects of the various technical assistance programs in rural communities of the underdeveloped areas are discussed in the context of the factors stimulating or hindering culture change. The "professional" culture of the aid technician and his difficulties in overseas assignments-due to problems arising out of "culture shock"-hinder the effectiveness of developmental programs. Social Scientists working in an applied setting and in harmonious collaboration with administrators under certain kinds of administrative relationships could alleviate such difficulties. While presenting ideas and some practical hints in understanding the implications of planned change, the book does not offer quidelines for successful technical assistance work.

85. Goodenough, Ward H. Cooperation in Change: An Anthropological Approach to Community Development. New York: Russell Sage Foundation, 1963. 543pp.

This volume offers an introduction to the varied problems of agent-client cooperation in customary change. The book is divided into two parts. Part I deals with the general theory of culture and change, substantiated by present knowledge about custom and its emotional significance in human societies. Part II is concerned with the problems of practice, offering many suggestions for the field agent and for those preparing for overseas assignments. The book is especially significant to policy makers; it enables them to comprehend the real problems which development agents encounter and to which they must find solutions.

86. Hall, Edward T. and Whyte, William F. "Intercultural Communication: A Guide to Men of Action," Human Organization, 19 (Spring, 1960), 5-12.

Mere knowledge of the culture is not enough for effective action. It has to be implemented in the communication process involving the administrator's and administered's respective cultural backgrounds. By various examples the authors emphasize the awareness of pitfalls in cross-cultural dealings. They show that intercultural communication can be improved through appropriate training, and make an appeal for more research in this area.

87. Hall, Edward T. "Orientation and Training in Government Work Overseas," Human Organization, 15 (Spring, 1956), 4-10.

The author examines the anthropological training which personnel are given in preparation for their overseas assignments (TCA & Point IV). He concludes that it is inadequate in the following respects: (a) lack of training in the general importance of anthropology; (b) conflict and contradiction of interests between administrative and substantive patterns; (c) time and cost of anthropological training; (d) scarcity of adequate training materials; (e) overemphasis of culture concept.

88. Halpern, Joel M. "Culture Change in Laos and Serbia: Some Possible Tendencies toward Universal Organizational Patterns," Human Organization, 21 (Spring, 1961), 11-14.

Using completely different areas-geographically, politically, and culturally-an attempt is made to identify some of the factors involved in attitudes toward planned change, and to see whether "similar types of institutions are emerging to serve shared goals in planned programs of economic and social development." The author finds that most people want technological change, although they may disagree with administration regarding the manner of implementation.

89. Hart, Donn V. "Overseas Americans in South East Asia: Fact in Fiction," Practical Anthropology, 9 (March-April, 1962), 60-84.

Based on a paper presented as part of the panel on "The Political Novel", this article examines the novelist's assumptions and conclusions about factors involved in successful overseasmanship. The use of fiction for social scientists is considered significant; their conclusions regarding U. S. performance abroad are seen as relevant and acute, offering clues for future research, and having both theoretical and policy implications.

90. Hauser, Phillip M. "Cultural and Personal Obstacles to Economic Development in the Less Developed Areas," Human Organization, 18 (Summer, 1959), 78-84.

The author uses his observations from travel in underdeveloped areas to formulate a basis for hypothesization in the analyses of social change. Obstacles are categorized as (a) elements of the colonial heritage (i.e. truncated social orders, pluralistic societies, etc.); and (b) elements of indigenous culture (i.e. value systems conflicting with material aspiration, highly stratified societies, and demographic imbalance). He concludes that personal and cultural barriers are as important for economic development as technological and economic ones.

91. Herskovits, Melville J. "Some Further Comments on Cultural Relativism," American Anthropologist, 60 (April, 1958), 1958), 266-273.

Herskovits attempts to clarify the questions of "values" and "cultural relativism," by assessing the responses to cultural relativism in terms of ethnopsychology and cultural dynamics. Cultural relativism refers not merely to judgments of conduct; more importantly, it has non-ethical dimensions as well. In practical relativism, the difficulties of viewing such programs as point IV, etc., with equal benevolence suggest that "there is no living in terms of unilateral tolerance, when there is the appeal to power, one cannot but translate enculturated belief into action."

92. Hoselitz, Bert F. "Some Potentialities and Limitations of Research on the Social Implications of Technical Change," Civilization, 6, No. [illegible] (1956), 157-174.

The author traces the growth and development of social research analysis of technical change and the conditions which necessitated it. The author raises and answers four questions regarding the human and social consequences of technical change: (a) their nature; (b) social science methods and kinds of knowledge developed to give insights; (c) problems of application of such knowledge; and, (d) the role of the social scientist in mitigating adverse effects of change through policy making.

93. Hoselitz, Bert F. The Progress of Underdeveloped Areas. Chicago: University of Chicago Press, 1952. 295pp.

This volume comprises papers presented by social scientists and administrators at the Harris Foundation Lectures at the University of Chicago. They cited economic development as a problem area pointing out various dimensions in social science fields. The problems of industrialization, its dangers to the cultures, societies and individuals of underdeveloped countries and the problems of participating nations and administrators seeking social scientists' guidance are examined. The book is organized in three sections: (I) historical approaches to economic growth; (II) cultural aspects of economic growth; (III) problems of economic policy.

94. Hoselitz, Bert F. "The Road to Economic Development," Commentary, 27 (May, 1959), 436-442.

This article emphasizes the importance of the human factor and the improvement of the productive potentialities of human beings as being vital to economic progress. In underdeveloped countries; these factors are seen as even more important than purely technological innovations. The necessity of dealing with the social and political contexts in these countries, while keeping the central focus on improving human capabilities for economic development is an area in which the contributions of social research become significant.

95. Mead, Margaret (ed.). Cultural Patterns and Technical Change. New York: The New American Library, Mentor, 1960. 34[illegible]pp.

Technical changes in areas such as agriculture, nutrition, maternal and child care, public health, industrialization and fundamental education are examined in cross-cultural perspective, and their mental implications and effects are pointed out. Emphasis is placed on educational and preventive techniques rather than clinical or corrective ones.

96. Mead, Margaret. "The Factor of Culture," in The Selection of Personnel for International Service. Edited by Mottram Torre. N. Y. & Geneva: World Federation for Mental Health, 1963. pp. 3-22.

97. Miniclier, Louis. "The Use of Anthropologists in the Foreign Aid Program," Human Organization, 23 (Fall, 1964), 167-179.

The author discusses, from the viewpoint of both administrators and anthropologists, some of the issues and answers involved in using anthropologists in overseas missions. The behavioral scientist has a "moral responsibility to move beyond analyzing and describing to prescription and action with all their consequences." A necessary interlacing of research, action, and changes in the training and attitudes of professional science is needed.

98. Paul, Benjamin D. (ed.). Health, Culture and Community: Case Studies of Public Reactions to Health Programs. New York: Russell Sage Foundation, 1955. 493pp.

This volume sheds light on the familiar warning that "failures could have been avoided if some preparatory research had preceded the actual launching of the project," or if the personnel involved in its operation had acquired some anthropological training. Nevertheless, this ex post facto statement has at least indicated an awareness of anthropology's potential usefulness. The editor interprets and summarizes several cases.

99. Paul, Benjamin D. "Respect for Cultural Differences," Practical Anthropology, 7 (September-October, 1960), 210-216.

In this essay on "cultural relativism," the writer describes how "rationalism" and "change" are used in like manner to judge other peoples and cultures, and how this often acts as a barrier to "intercultural understanding" and "intercultural cooperation." (This article was reprinted from Community Development Bulletin, 4 [June, 1953]).

100. Schaedel, Richard P. "Anthropology in AID Overseas Missions: Its Practical and Theoretical Potential," Human Organization, 23 (Summer, 1964), 190-192.

The practical work accomplished by anthropologists in ICA missions overseas and the limitations under which they work are examined in the light of four major types of activities in which anthropologists are involved: program evaluation, planning, operations support and community development. The author feels that ICA missions can exploit the theoretical potential of this kind of work, establishing a "scale of the thresholds of receptivity."

101. UNESCO "Social Implications of Technical Change," International Social Science Bulletin, 4 (Summer, 1952), 243-421.

The problem of the social consequences of technical evolution are examined by scholars from different disciplines and from different nations, signifying its truly international relevance. Theoretical argumentation and the assessment of practical achievements show that effective contributions by the human sciences depend on wide dissemination and understanding of their problems and results. Elkin's article "Western Technology and Australian Aborigines" indicates that willing and acclimatized labor is essential to inculcate social responsibility, as distinct from the scientific and research planning for development.

IV. PEACE AND INTERNATIONAL COOPERATION

102. Angell, Robert C. "Governments and Peoples as Foci for Peace-Oriented Research," Journal of Social Issues, 11, No. 1 (1955), 36-41.

This article examines various types of proposed peace-oriented research. Analysis is made in terms of classifying research broadly into two types, viz., research in terms of governments and research in terms of peoples. Combining research on two levels is suggested. "For example, career patterns of policy makers could be studied to determine where they have or could have international contacts, what cultural bridges exist or could exist that would influence them, etc."

103. Benedict, Ruth. "Recognition of Cultural Diversities in the Post-War World," Annals of the American Academy of Political and Social Science, 228 (July, 1943), 101-107.

This article represents one of many focusing on the organization of the post-war world. It calls for a recognition of cultural differences in terms of respecting the value system of each culture in the interest of world understanding as a basis for peace. A culture's political character structure is a result of its own unique experiences and the way in which its members are socialized. Hence changes brought about have to be adapted to the existing social structure. Furthering the general welfare is the sole universal criterion of success in this reorganization task.

104. Bramson, Leon, and Goethals, George W. (eds.). War: Studies from Psychology, Sociology and Anthropology. New York & London: Basic Books, Inc., 1964. 407pp.

This volume deals with the subject of human aggression and international conflict and comprises the "contemporary writings by psychologists, sociologists and anthropologists." Following are brief summaries of the three essays by anthropologists. Malinowski's "Anthropological Analysis of War" focuses on the "legitimate" role of the anthropologist in the theoretical and practical problems of war. Mead's article indicates that a people or culture can use only the forms it has available to deal with quarrels and that any kind of society will have war if it has the "custom" or "invention." Schneider's discussion of primitive warfare clarifies some methodological issues differentiating "historic" and "primitive" warfare.

105. Chapple, Eliot D. "How a World Equilibrium Can be Organized and Administered," Proceedings of the American Academy of Arts and Sciences, 75 (October, 1942), 33-37.

This article emphasizes the importance of taking cognizance of the human element involved in all [illegible] planning. In laying down the design and administration of a world equilibrium, the author stresses the point that "lack of preparation for peace can be even more harmful than lack of preparation for war." He therefore urges (a) planning in advance so that postmortem analysis can be avoided and (b) planning for people not according to how one thinks they ought to behave, but according to how they actually behave.

106. Cooper, John M. "Anthropology and Peace," Catholic University Bulletin, 13 (May, 1946), 8-11.

Outlined here is the way in which anthropology can and is increasingly contributing to the cause of world peace. The empirical science of anthropology, showing what people do rather than what they ought to do, can contribute considerably toward good will and mutual understanding, the two components seen as necessary for harmonious living and international peace. It is suggested that the U. S. first attempt to understand the values underlying its own social system, for deep and intimate understanding not merely of the peoples of the world but "of our own selves" is important.

107. Cooper, John M. "Problems of International Understanding," Proceedings of the American Philosophical Society, 90 (September, 1946), 314-317.

Read at the Symposium on UNESCO and American Participation in its activities, this paper asserts that wars are not a biological necessity but are manmade; they are the results of misunderstandings between peoples and their ways of life. The author emphasizes the deed for the support and the expansion of the cultural disciplines, both in research and in personnel.

108. Ewing, Franklin, S. J. "The Human Resource," Social Order, 8 (November, 1958), 419-425.

Based on the realization and conviction that people are the greatest resource of the world, the author points out the necessity of understanding peoples and their cultures in order for them to live harmoniously in today's world. "Cultures are historical, normative, learned and emotionally charged phenomena"--not simply cold blueprints for action; hence intelligence, good will and understanding of peoples will facilitate adjustment to culture change, as evidenced from anthropological studies of cultures.

109. Kluckholn, Clyde. "Anthropological Research and World Peace," in Approaches to World Peace. Edited by Lyman Bryson, Louis Finkelstein and Robert MacIver. 4th Symposium, Conference on Science, Philosophy and Religion. New York: Harper & Bros., 1944. pp. 143-152.

The anthropologists' experience with "whole" cultures and sharply contrasting peoples has enabled him along, with the other social scientists, to prove certain theorems. The lessons contained in these, says the author, are crucial for the statement and administrator; they must not be disregarded if the world is to be a safe place to live, for man's great task is to understand and control himself in the postwar world. In this undertaking, the "study of man" can offer not only some guiding principles but also some techniques for amassing information.

110. Lakin, R. D. "Morality in Anthropological Perspective," Antioch Review, 21 (Winter, 1961-62), 422-439.

The "subjectivism" of the cultural relativists and their arguments is seen as extending beyond cultural matters to our moral judgments and their validity. Although these relativists have been criticized by other anthropologists, all of them agree on morality as a universal category, differing only with regard to its content. The growing stream of anthropological literature dealing with attempts to establish a theoretical basis for a valid method which would enable the cross-cultural study, comparison and evaluation of existing cultures is partly a result of the growing feeling of anxiety in the present world conflict.

111. Mead, Margaret, and Metraux, Rhoda. "The Anthropology of Human Conflict," in The Nature of Human Conflict. Edited by Elton McNeil. Englewood Cliffs, N. J.: Prentice Hall, Inc., 1965. pp. 116-138.

The use of the concept of "culture" is seen as the anthropologists' contribution "to problems of conflict resolution on the world scene." Some of the ways in which anthropology contributes to conflict resolution, both internationally and intranationally, are these: (a) analysis of cultures in their static and dynamic aspects; (b) arriving at common denominators in the problem of crosscultural and ideological communication; and, (c) design of organization facilitating social order.

112. Mead, Margaret. "The Comparative Study of Cultures and the Purposive Cultivation of Democratic Values," in Perspectives on a Troubled Decade, 1939-1949. 10th Symposium. New York: Science, Philosophy and Religion, Inc., 1950. pp. 87-108.

In this paper Mead clarifies the cultural relativists' point of view. The comparative study of cultures "can contribute toward the preservation of modern civilization by recognizing the supreme worth and moral responsibility of the individual human person" and by signifying the "wholeness" of cultures and their value systems as beign inextricable components of the culture on which they depend.

113. Mead, Margaret. The Participation of Anthropologists in Research Relevant to Peace. Ann Arbor, Michigan: MS prepared for the Center for Research in Conflict Resolution and the American Anthropological Association, January 1962.

114. Mead, Margaret. "The Role of the Small South Sea Cultures in the Post War World," American Anthropologist, 45 (April-June, 1943), 193-196.

In order to "devise a role for these people in the new world society," Mead advances a specific proposal for the postwar cultures of the Pacific (New Guinea). It is in this respect that anthropology can do more than merely analyze cultural conditions of the past and present. It can advise the postwar world organizers as to the most realistic ways in which primitive peoples can be treated. The small-scale cultures are good laboratories in which to demonstrate the "wholeness" of cultures.

115. Northrop, Filmer Stuart C. The Taming of the Nations: A Study of the Cultural Bases of International Policy. New York: Macmillin Co., 1952. 363pp.

Exploring the ways in which the cultural gulf separating the East and West can be bridged, the author, discusses the theoretical possibility of world understanding and the feasibility of formulating an international policy securing world peace. The acceptance of the anthropological theory of cultural relativism predicates a practical scheme for attainment of a "more nearly functionless relationship between cultural-political units of greatly differing character."

116. Oliver, Robert T. Culture and Communication (American Lecture Series Publication No. 506). Springfield, Ill.: Charles C. Thomas Publisher, 1962. 165pp.

Recognizing that we neither speak nor think alike, the problem of incommunicability between nations is seen to lie in cultural differences. This volume purports to show "something of the diversity of goals and methods, which mark the nature of separate nations and separate cultures," suggesting some directives to be followed in bringing them together. An appeal is made to avoid ethnocentrism such as basing analysis of global questions solely on the pattern of the Aristotelian "rhetorical" system, as this is familiar and comprehensible only in the U. S. culture.

V. NATIONAL CHARACTER STUDIES: ITS APPLIED USES

117. Bauer, Raymond A. "The Psychocultural Approach to Soviet Studies," World Politics, 7 (October, 1954), 119-134.

In reviewing Dinko Tomasic's The Impact of Russian Culture on Soviet Communism and Margaret Mead's Soviet Attitudes Towards Authority, a sociologist defends the use of the concept of national character in principle, but is reluctant to defend much of the work in the area of practice. He affirms that the psychocultural approach is "applied social science" and does "produce findings for the effective conduct of our international relations." Although national character studies do make contributions to the understanding of modern societies, they have two major weaknesses evident in the two books reviewed: (a) they generalize at the risk of yanking "material out of context;" and (b) they do not separate the psychological and cultural dimensions.

118. Embree, John F. "Standardised Error and Japanese Character: A Note on Political Interpretation," World Politics, 2 (April, 1950), 439-443.

In a brief critical analysis of the wartime studies of national character, the author points out the "social advantage of knowledge by definition over knowledge by observation." Embree calls for more objectivity in culture pattern generalizations. The "validity of using culture patterns which determine individual behavior within a social group as an 'explanation' for national and international socioeconomic developments" is questioned.

119. Farber, Maurice L. "The Problem of National Character: A Methodological Analysis," Journal of Psychology, 30 (October, 1950), 307-316.

A psychologist raises some penetrating questions of methodological relevance regarding the possibilities of a science of national character, and indicates some of the difficult "riddles" involved. He feels that of the notion of national character in terms of applied psychology is meaningless because policy makers are atypical members of a nation; they are "operating within a special psychological context" and are therefore making the description of national character "of little value in predicting the international political acts of a nation."

120. Hennessy, Bernard C. "Psychocultural Studies of National Character: Relevances for International Relations," Background, 6 (Fall, 1962), 27-49.

In this article a political scientist reviews the pre- and postwar literature on national character. He attempts to assay the relevance of the literature to administrators and researchers who make or execute rational policy in the field of international relations. He concludes that "psychocultural studies of national character. . . are not significant in the making but may be so in the application of policy," because: (a) policies are largely made by cosmopolitan elite groups who appear to be little affected by national character or modal personality traits; and, (b) important facts of power, economics, geography, demography and historical traditions modify the effect which any national modal character may have on international politics.

121. Inkeles, Alex & Levinson, Daniel J. "National Character: The Study of Modal Personality and Sociocultural Systems," in Handbook of Social Psychology, Vol. II. Edited by Gardner Lindzey. Cambridge, Massachusetts: Addison-Wesley Publishing Company, 1954. pp. 977-1020.

The authors attempt to survey the growth of national character studies by examining the impact of modal personality on the cultural heritage or social structure of the society. The notion of modal personality is considered operationally useful, with much promise of contributing significantly to our understanding of the functioning of large scale systems "if it can be brought to bear on the level of institutional functioning."

122. La Barre, Weston. "Age Period of Cultural Fixation," Mental Hygiene, 33 (April, 1949), 209-221.

By various examples of the conditioning of children of different cultures, the author indicates that man has the key to his future evolution in "his own unwitting and unready hands." Through psychiatric and anthropological knowledge and control in raising our children, "we are potentially able to shape almost any kind of personality that an increasingly integrated world requires."

123. Linton, Ralph. "The Concept of National Character," in Personality and Political Crisis. Edited by Alfred H. Stanton and Stewart E. Perry. Glencoe, Illinois: The Free Press, 1951. pp. 133-150.

The author admits that there are certain bases for the justification of national crises behavior although he has certain reservations regarding the general validity of national character studies. National character studies show "the existence of different personality norms for the members of different, small culturally homogenous societies." The techniques for detection of such norms in small, primitive societies can be used to study culturally homogenous groups within modern nations, thus ascertaining the existence of certain common value-attitude systems. A knowledge of those systems enables one to predict the behavior of the average person in certain situations.

124. Mead, Margaret, and Metraux, Rhoda (eds.). The Study of Culture at a Distance. Chicago, Ill.: University of Chicago Press, 1953. 479pp.

This volume discusses national character studies which employ a method based on anthropological assumptions, indicating that cultures are amenable to characterological analysis even if they are spatially or temporally distant. Such studies are important in discovering "cultural regularities in the behavior of members of nation states, reared within a given nation or those having migrated and lived in the new home long enough to take on its cultural forms." The implications of such nationally originating behavior in warfare, policy-making, domestic, educational and morale building campaigns is deemed valuable for national governments interacting with each other as members of negotiating commissions. The volume comprises various theoretical and procedural essays by experts on national character.

125. Mead, Margaret. "The Study of National Character," in The Policy Sciences. Edited by Daniel Lerner and Harold Lasswell. Stanford, California: Stanford University Press, 1951. pp. 70-85.

Mead traces the research on national character studies in the U. S. in an attempt to understand and predict the behavior of a nation's enemies, allies or its own subjects. The anthropologists' contributions to national character studies are derived from their studies of the problems of different countries during the war. Theories of cultural character structure are significant for applied research in modern complex cultures. Their utility is also significant in the construction of new political forms, by enhancing the prospects for international cooperation and cross-national communication through a greater appreciation of human values in a modern, dynamic world.

END